

*English Convocation*  
A FULL *115. Feb*  
INQUIRY

INTO THE *22*  
Original Authority *449. 6-7*  
*4*

OF

That TEXT, 1 JOHN V. 7.  
*There are Three that bear*  
*Record in Heaven, &c.*

CONTAINING

An Account of Dr. MILL's Evidences  
from Antiquity, for and against its  
being Genuine.

WITH

An EXAMINATION of his Judgment  
thereupon.

Humbly address'd to Both Houses of Convocation  
now Assembled.

*D. Emlyn*

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Jerem. xxiii. 28. *He that hath my Word, let him speak my Word*  
*faithfully: what is the Chaff to the Wheat? saith the Lord.*

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LONDON, Printed for J. BAKER at the  
Black-Boy in Pater-noster-Row. 1715.

Printed for J. Parker at the



To the Most Reverend

**T H O M A S,**

Lord ABp of *Canterbury*,

P R E S I D E N T ;

And the Right Reverend the

**B I S H O P S**

Of the same Province,

His G R A C E's Suffragans ;

And to the Reverend

The *C L E R G Y* of the Lower  
House of *Convocation* now  
assembled ;

This I N Q U I R Y is Humbly Presented  
and Submitted, by

The A U T H O R.

To the Right Reverend  
THOMAS  
Lord Abp of Canterbury  
PRESIDENT  
And the Right Reverend  
BISHOPS  
Of the same Province  
His Grace the Bishop of Exeter  
And the Right Reverend  
The CLERGY of the same  
House of Canterbury now  
assembled  
This Injunction  
and the same  
The Author

*Some* CONSIDERATIONS  
*on that Long-doubted Text,*  
 I John c. 5. v. 7.

**T**IS possible the laborious Inquiries of many Learned *Criticks*, who with great Diligence and Accuracy have sifted and scann'd the *Classick* Authors, some of 'em of no great moment; may be esteem'd by others only as the ingenious Diversions of a dextrous and sagacious Mind: since, when they have presented their Authors a-new, with their Emenations and Corrections, in restoring their old, or giving 'em new Beauties; 'tis oft of so little use or consequence to the World, that 'tis well if their painful Studies escape the Censure of being a laborious Loss of Time.

But when Learned and Judicious Men do, with Seriousness and humble Reverence, apply their Industry and Sagacity to examine the far more important Wri-

B

tings



things that are to guide us in the way of Salvation ; when they shall discover the Interpolations and Additions, the Errors or Defects, which *these*, as well as other Writings, by oft transcribing, may in so long a Tract of Time have been liable to ; when, by diligent comparing antient Manuscripts and Versions, and the frequent Citations of the *Text* in the primitive Christian Writers, they become able to inform us certainly what is *original* and genuine, and what not, in any part of the Bible, more especially where some matter of great moment is concern'd ; their learned Industry is then sure to be well employ'd, and will be recompens'd not only with the Applauses of the Curious, but the Thanks, and which is more, the real Edification and Satisfaction of the serious Inquirers after Truth ; who greatly desire to know what God would have 'em believe and do ; to have the *Chaff* separated from the *Wheat*, and the *τὸ ἀδδλον γάλα*, the *sincere* unadulterated *Milk* of the Word, for their spiritual Growth.

The peculiar Veneration due to the Sacred Writings, requires us to keep that precious *Depositum* as pure as possible, and free from all human spurious Additions. Why then shou'd the Learned

Learned Criticks exhaust all their Learning, Reading, and discerning Skill; upon the Trifles of a witty or wanton *Poet*, or a fabulous and remote *Historian*; and wholly neglect to make as severe an Inquiry into the Holy Scripture, in which are the Words of eternal Life; in order to discover what is the genuine Text, among the various Readings of different Copies; that we may build our Faith upon it, with the greatest Certainty we can attain to?

I know, a late ingenious Author of *the Difficulties and Discouragements which attend the Study of the Scriptures*, has pointed at the worldly Discouragements, which, he judges, have tempted our cautious Criticks to turn their Studies another way. I wish him success in his Address to have these Hindrances remov'd; that it may be as safe, where 'tis more important, to do justice to the Writings of the Apostles, as of any other Author.

The very Learned and Judicious Dr. *Mills* has done much for one Man, in his celebrated Labours on the New Testament; which, whatever may be wanting, will long stand, as a lasting Monument of his praise-worthy Zeal and well-employ'd Abilities. A *Specimen* of what he has done upon one sin-

gle *Verse*, I am now to produce : And if upon a full and impartial Consideration it shall appear to your unbiass'd Judgments, that there is abundant Evidence of a spurious Addition ; may I not justly hope that the Rulers and Guides of the Church, who can better judg of such Evidence than the Unlearned can, will yield their conscientious Compliance, and not render such commendable Inquiries fruitless, by refusing to receive the Truth, and to rectify our Books, when the true Reading is found ? Else to what purpose do Men inquire how it was *in the beginning*, if we resolve not to return to it ? or to search after the right, if we will still adhere to what is wrong, and will rather maintain Custom than Truth ?

This is what I shall have some right to insist upon, and for the sake of Truth to press upon your Lordships and the Clergy ; when I shall have made it appear, from his *Dissertation* on 1 *John* 5. 7. that the Doctor himself has overthrown the Credit of *that* Text, by the Evidence he has given that it is not original and genuine, tho he has not acknowledged himself overcome by it.

In order to manifest this, I shall,

I. In the first place (for the sake of others, who need more Information) lay down



down the Sum of that Evidence which the Doctor has produc'd, to shew that these Words in the seventh Verse, *There are Three that bear Record in Heaven, the Father, the Word, and the Spirit; and these Three are One*: or rather these Words in the seventh Verse, *In Heaven, the Father, the Word, and the Spirit; and these Three are One*: And (ver. 8.) *there are Three that bear witness in Earth*: were not in the original Text, but have been added in later times without just Authority.

II. I shall put down what he had to offer on the other side, for establishing the Authority of these Words, and upon which he has determin'd in favour of their being original and genuine.

III. I shall shew the Weakness of those Arguments by which he endeavours to support the Authority of this Text: that so it may be judg'd whether he had just reason to make such a Determination, or we to abide by it.

I. I must lay down the Evidences produc'd against the Authority of *this Text*, as not having been originally in *St. John's Epistle*. Only let me *first* observe, that the Text it self, and Context, have no *internal* Evidence, to persuade us that the Words are genuine: for as these Words themselves are not to be match'd  
with

with any in the whole Bible, so the Context is compleat without 'em, and rather more smooth and easy. The *three* following Witnesses having been already distinctly spoken of, it was very natural to sum 'em up in one Conclusion; *There are Three that bear witness, the Spirit, the Water, and the Blood.* But the other *three* Witnesses had not been mention'd, to give occasion for the like to be said of them.

Nor was it likely the *Spirit* shou'd be produc'd as another Witness *on Earth*, if it had been numbred before among the Witnesses *in Heaven*. The *Spirit* was no more an Inhabitant of the Earth, than the *Father* and *Word* were; who also operated and gave their Testimony, not in Heaven, but on Earth. Nay, the *Word Incarnate* was more properly an Inhabitant of the Earth than the *Spirit*, and yet is not reckon'd among the Witnesses on Earth. Is it likely the *Spirit* shou'd be made twice a Witness in the matter, and so give two Testimonies for one of the *Father* and *Word*?

But since the Doctor's Inquiry was only after *external* Evidence from Authorities and Testimony, it shall be my present business to examine them.

And

And here it must be own'd, that Dr. *Mills* has done justice ; so that very little more can be said in the case. 'Tis a Subject which had been long and often examin'd, with Niceness, from the beginning of the Reformation, and very much illustrated by the great Sagacity of the late Learned and Laborious Critick, Father *Simon*, in his *Critical History of the New Testament*, chap. 18. Dr. *Mills's* business was, not so much to search for Evidences, as to collect, with no small pains, what had been offer'd ; and to present it in one view, and in good order.

These Evidences are taken, (1.) From antient *Greek Manuscript Copies*. (2.) The antient *Versions*. (3.) The Writings of the antient Christian *Fathers*. And indeed whither shou'd we go to learn what was in the Apostles Writings, but to the oldest Copies of those Writings (which are lost or consum'd themselves) and the oldest Versions made from them, and to the old Christian Writers who have transcrib'd very much of them into their own Books ?

(1.) Let us hear how many antient Manuscript *Greek Copies* are without this Text. The Doctor tells us, in his *Notes* on the Words, That 'tis certain all these words, *in Heaven, the Father, Word,*  
and



and Holy Spirit; and these Three are One: and there are Three that bear witness in Earth: are wanting in most Copies. Then he enumerates them particularly, in his *Dissertation upon this Subject*; beginning with our famous *Alexandrian Copy*, which elsewhere he calls *Ingens The-saurus Orientalis*, and the most precious Treasure the Christian World ever saw for these twelve hundred Years, and by far the most antient Copy in the World, which most exactly expresses the Original.

Proleg.  
P. 143,  
144.

P. 108. Next comes the famous *Vatican Copy*, which he extols much after the same manner, as of very great credit, and above twelve hundred Years old; by which, according to Pope *Leo's* Order, the *Complutensian* Edition was to be made. 'Tis enough to shake the credit of this Text with all impartial Men, that 'tis wanting in these two, the most valuable and antient Copies we know of in the World. Yet besides this, the Doctor gives a long Roll of the other very valuable Manuscript Greek Copies, in the most famous Libraries of the Learned, and of our two Universities, and of the *French King* (where Father *Simon* made a diligent Search, and says he found not one that had these words, of all the seven which he view'd, nor of the five Manuscripts of Mr. *Colbert*, tho

tho some of these be of later date) also <sup>Crit. Hist. p. 18.</sup>  
*two at Basil, one at Venice, and many*  
 more. All these want *this* Text, tho in  
 some of the later Manuscripts there are  
 in the Margin short Notes, by way of  
 Gloss or Comment, over against *the Spi-*  
*rit, the Water, and the Blood*; applying  
*these* to the *Father, Word, and Spirit*, ac-  
 cording to an antient mystical Interpre-  
 tation, of which hereafter. And from  
 the Margin, F. *Simon* judges *these Words*  
 did afterwards slide into the Text, which  
 are in our *seventh Verse*. Which is a  
 very natural and easy Account, and the  
 only way by which Dr. *Mills* himself ac-  
 counts for so many other Interpolations,  
 in his Notes, and his *Prolegomena*.

And whereas Dr. *Mills* once thought  
*Robert Stephens* had found the *Words* in  
*eight* Manuscripts (because of *fifteen*  
*Copies* which he had, he mentions but  
*seven* as wanting this Verse; whence  
 the Doctor slippt into the common Mis-  
 take, and took it for granted that the  
 other *eight* had it) he found upon Exa-  
 mination that those eight Copies of *Ste-*  
*phens* had not St. *John's* Epistle in them:  
 so that all which had the *Epistle*, wan-  
 ted *this Verse*. <sup>Proleg. p. 117.</sup>

To these of Dr. *Mills*, the Learned  
 Dr. *Kuster* adds one Authority more,  
 from the *Codex Seidelianus*, brought out

of Greece, and about 700 Years old \*. So that I think I may say, in one word, all the Greek Manuscripts, which are found, do agree in rejecting the Text under Consideration.

(2.) He considers the antient *Versions* of the New Testament. These were made for the Use of such People, as in early Times were converted to the Christian Religion, but did not understand the Greek Language, in which the New Testament was written; for their benefit it was translated into their own Language. The most antient of these Versions were the *Syriack, Coptick, Ethiopick, Arabick, Latin*; all which, with the *Russian*, have not the Text: so that when these Versions were made, there was no such Passage in the Greek Copies or Original, whence they were made. Of the *Latin* Version the Doctor says †, *'Tis certain this Verse was wanting in all the most antient Latin Copies, except some in Africa, in Tertullian's and Cyprian's time, &c.* Which Exception is a mere Supposition grounded on his Mistake (as I shall shew)

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\* In his Edition of Dr. Mills's Test. Rotterdam 1710. which is what I make use of.

† Certum est hunc Versiculum abfuisse è vetustissimis Cod. Latinis omnibus, præter Africanos quosdam, &c. p. 140.



that *Tertullian*, and especially *Cyprian* had cited these words in their Books.

The antient *Italick* Version, he says, P. 141. was made near to the *Apostles* time, from the best Copies. Of the *Coptick*, that it P. 152. was from one of the best and earliest. Of the *Syriack*, that the Learned agree it was P. 128. made in the very next Age to the *Apostles*. He tells us moreover, that even the *Latin* Manuscripts at *Basil*, *Zurich*, *Strasburgh* (800 or 900 Years old) and two others, *Duo Donatiani*, want these Words: That the Words however are inserted in the bottom of the Page in one, by another Hand; and in the Margin, by the same Hand, in another.

*F. Simon* observes, that in these later Copies of *St. Jerom's* Bible, where these marginal Notes are found, the Order of the Words, and the *three Witnesses* are various and diverse; which he takes to be a good Proof that they were not in the first Copies: who adds also one very old *French* Version, of a thousand Years, which Crit. Hist.  
ib. has not the Words.

I need but mention the first Editions of the New Testament, corrected by the Manuscript Copies, about the beginning of the Reformation; viz. by *Erasmus*, *Aldus*, *Colineus*, printed in divers places; which he owns had not *this* Verse, nor the Versions of *Luther*; because these are of

no Authority beyond the Manuscript Copies by which they might be directed: which, it appears, did then want *this Verse*, otherwise they durst not have left it out, in prejudice to a receiv'd Opinion of the Church, and in contradiction to the *vulgar Versions* at that time.

(3.) He examines the Writings of the primitive Christians or *Fathers*: forasmuch as these very frequently cite the Sacred Writings on all occasions, and had such frequent and great Occasions to speak of the *Trinity*, and of the *Holy Spirit*; it may well be concluded, such a *Text*, of singular importance, and so exceeding pertinent to their Design, and where there is no *other Text*, to supply the want of it, fully or directly in the whole New Testament, cou'd not be forgotten by *all* of 'em, and *at all times*, if it had been known by them. And here,

1<sup>st</sup>. He makes inquiry among the *Greek Fathers*, to see if he can hear of *this Text* among them, who were most likely to have seen the authentick *Originals* of the Apostles, and needed not a Version into another Language. Of these he gives this melancholy account; *Neminem unum, &c. That not one Greek Writer from the beginning of Christianity to St. Jerome's time* (about 400 Years) *has ever cited this Verse.* And adds, *'Tis certain it has*

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And therefore wonders at the Author of 584.

the Preface to the Canonical Epistles, in the Latin Bibles, which passes under the name of St. Jerom, for saying this Verse was in all the Greek Copies: whereas, says the Doctor, not one of the Antients had ever heard a word of it\*. For which, and other Reasons, he justly concludes, as do other Criticks, that it is not St. Jerome's.

Not content with these Generals, he runs over the particular most eminent Greek Fathers, and those who were most likely to have produc'd this Text, if they had known of it, who yet never mention it.

1. Not Irenæus, l. 3. c. 18. who to prove the Deity of Christ cites this first Epistle of John (more than once) nay, he cites this fifth Chapter, and yet says nothing of this Verse which had been so apposite to his Design.

2. Not Clemens Alexandrinus.

3. Not Dionysius Alex. or the Epistle, under his Name, to Paul of Samosata, almost wholly about the Trinity, and the Deity of Christ; in which the eighth Verse is cited, and the three other Witnesses, the Spirit, the Water, and the Blood, but not the Words in dispute.

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\* De quo nemo Veterum quidquam inaudiverat.

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4. Not *Athanasius* himself, who had his Wits about him, and as much at work in these Matters as any Man; in whose *genuine* Works (more to be regarded surely than the *spurious* Books falsely attributed to him for the other side) even *those* in which he labours to prove the Trinity, and Deity of Christ and the Holy Spirit, by all the Texts he could think proper, we find no mention of *this* great Text, as he must have deem'd it. So that the Doctor again confesses, he knows not of one *Greek* Father, before the time of the *Nicene* Council, who ever cited it.

5. Not the Fathers of the Council of *Sardica* in their Synodical Epistle; in Theodor. l. 2. c. 8. which, for proof of a Trinity of Persons in one Essence, they alledg *John* 10. 30. but not these words, *The Father, the Word, and the Spirit; and these Three are One*: which had been much more fit to their purpose. They needed not twice have cited, *My Father and I are One*, which yet did not include the *Spirit* at all; once urging this Passage, *These Three are One*, had been better for their purpose than a hundred Repetitions of that other Text.

Certainly all those Fathers, who came from so many several Quarters out of *Asia, Africa, and Europe*, as the Preamble of the Epistle shews, cou'd not be ignorant of this Text which they so much wanted,



wanted, if there had been any knowledg of it in any part of the Christian World.

6. Not *Epiphanius*, who among the many Texts alledg'd against the *Arians* and *Pneumatomachi*, quite omits this.

7. Not *Basil*, in his Book of the *Holy Ghost*, whom he had a mind to join with the *Father* and *Son* in the Doxology, but was kept in awe by such as watched his Words.

8. Not *Alexander* Bishop of *Alexandria*, among the many Texts for the Unity of the *Father* and *Son*, in his Epistle, *Theodor.* l. 1. c. 4.

9. Not *Nyssen*, in his thirteen Books against *Eunomius*, of the Trinity and Deity of the Holy Spirit.

10. Not *Nazianzen*, in his Oration against the *Arians*, or in his fifth Oration *de Theologia*; where, to prove the Spirit to be God, he alledges the *next* words, but not these.

11. Not *Didymus*, in his Book of the Holy Spirit.

12. Not *Chrysostom*, on the same Subject.

13. Not *Cyrell* of *Alexandria*, tho he cites the Verses *before* and *after*, to prove the Deity of the Spirit; *Thesauri Assert.* 34.

14. Not the *Author of the Exposition of the Faith*, among *Justin Martyr's* Works; who

who endeavours to prove the *Father, Son, and Spirit* to be of one Essence, from their being join'd together in *Mat. 28. 19.* but not from *this Text*, more directly for his purpose.

15. Not *Casarius*.

16. Not *Proclus*, tho both of 'em upon a Subject that gave occasion.

17. Not the *Nicene Fathers* themselves, according to *Gelasius*; for *Leontius* Bishop of *Cappadocia* answering, in their name, the Arguments of a certain Philosopher who oppos'd the Deity of the Holy Spirit, among other Texts insisted on the Words immediately preceding, *viz. It is the Spirit that witnesseth, because the Spirit is Truth*: but omits *this Verse*.

Here let me add what *Du-Pin* observes, That as no *Greek Father*, for *five hundred Years*, quoted this Passage, so two of them, *viz. Didymus* of *Alexandria* in the 4th Century, and *Oecumenius* in the 11th, have written Commentaries upon *this Epistle* of *St. John*, and yet mention not *this Verse*: which, says he, proves that either they did not know it, or not believe it to be genuine\*.

Thus far then the way is clear thro the antient *Greek Writers* for so many hundred

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\* *Hist. of the Canon*, Vol. 2. p. 78.

Years ; even to an Age or two after Athanasius, as the Doctor confesses \*.

2ly. For the *Latin Fathers*; the Doctor grants, that neither the *Author of the Treatise of the Baptism of Hereticks*, among *Cyprian's Works* (tho he mentions the *Verses* both before and after) nor *Novatian*, nor *Hilarius*, nor *Calaritanus*, nor *Phabadius*, have ever cited these Words. Nor *Ambrose*, who also has the *Verses* on both sides; nor *Jerome*, nor *Faustinus*, nor *Austin*, who yet would have the *Father*, *Son*, and *Spirit*, to be mystically signify'd by the *Spirit*, the *Water*, and the *Blood*, in the next Verse. Nor *Eucherius*, who has the same Notes on the next Verse: nor *Leo Magnus*, nor *Facundus Hermiensis*, who also cites the eighth Verse. Nor *Janilius*, nor *Cerealis*, nor *Bede* (in the eighth Century) who, in his Comment on this Epistle, expounds the three other Witnesses, but not this seventh Verse.

Tho soon after his time, the Doctor says, the *Western Bibles* began to have it common: which I shall not much dispute.

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\* Quinimo nullum omnino Codicem Græcis Ecclesiis in usu fuisse credo, nisi qui ad mutilatos quos dicimus, descriptus sit, pene ab ipsius Archetypi Scriptura usque ad Seculum unum vel alterum post Athanasium.



The Reader must *note*, that all these antient Writers are here produc'd, not merely for not mentioning *these words* (for then a much greater number might have been brought) but because they treated professedly of such Subjects as requir'd the Assistance of *this Text*, and many of 'em of the *Context*, and *next Verses*. And therefore tho others might omit it, as not having occasion to alledg it, yet *all these* cou'd never have omitted it on any other reason but this, That they had it not in their *Bibles* (as the Doctor justly argues) for *above 700 Years*.

Now methinks here is a pretty large stock of Evidence, and as much as one can well require for a Negative, to shew that *this Verse* was not *originally* any part of the New Testament: and one had need have very direct and peremptory Testimonies to the contrary, to make him so much as to hesitate in the matter. There must be great Weight, to cause an *Æquilibrium*, and much greater to turn the Scales, and make him determine for what seems hitherto irrecoverably lost. But I forbear, till I have consider'd,

II. What Dr. *Mills* has offer'd for *superiour* Evidence on the other side, to prove *this Verse* genuine, against all that has been said.

And

And now he has a *hard Task* indeed, to undo all that had hitherto been done, and to prove *this Text* authentick, against all these Manuscript *Greek Copies*, all the *old Versions*, all the before-mention'd *primitive Writers*, both *Greeks* and *Latins*, down to the eighth Century, who, all that while, knew nothing of it.

No doubt it would be a grateful Service to the Church, of which he was a worthy Member, if he could justify her putting it into her *Bible* as current Scripture, (tho that has been but of late) and cou'd support the Credit of a *Text*, on which principally some important Branches of her *Creed* and *publick Offices* seem to be founded. Here is a great deal to excite one to try what can be said, by a kind Friend, in the Case; who was unwilling to leave the Matter fairly stated on both sides, without giving it the Weight of his own Judgment on *one side*, which no doubt had otherwise been thought to be for the *contrary*. 'Tis well known how many are apt to regard a Learned Author's own Opinion, more than to examine his Premises, or weigh his Arguments. But what has he to say in *this Cause*?

In the *first* place I must shew what *Arguments* he refuses to make use of: especially *two*, which have been often urg'd by others, thro Mistake, or Want of

Judgment, or popular Prejudice. As,

1. That the *Arians have rased this Text* out of the Bible; because it thwarted their Opinion. This passes for current among the People, and is taught 'em by their Expositors, even by Dr. *Hammond*, and many other less judicious Commentators. But the Learned Dr. *Mills* rejects the Suspicion of this with Indignation and Scorn: for *how shou'd the Arians*, says he, *put out the words, which were out already, 150 Years before Arius was born*\*? And he says, that *Ambrose*, who, alone of the *Antients*, objected this, in relation to another Text, John 3. 6. (not the Text in dispute) *was under a Mistake*: as he shews in his Notes on that place.

Nor will the Doctor suspect any of the *Gnostick Hereticks* in former times; whom their Opposers accused indeed of making new Gospels, but not of corrupting the old: only *Marcion* was charg'd with interpolating the Gospels and St. *Paul's Epistles*, but not the *Catholick Epistles*. Nor cou'd they corrupt the Copies in other Christians hands, nor yet those in their own, without being soon discover'd. Thus the Doctor clears the Hereticks, as being without just cause suspected in this

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\* Quid enim illis cum hac Pericope, sublata è contextu Græco 150 annis antequam Arius nasceretur?



matter : *I don't think any Heretick corrupted the Text in any part, much less in this famous Testimony of St. John* \*.

2. He utterly rejects the Authority of the Preface to the Canonical Epistles, under the name of St. *Jerome*, in the first printed *Latin Bibles* ; which pretends that all the *Greek Copies* had *this Verse*, and that the *Latin Translators* had done unfaithfully in omitting it. And tho even the *Latin Bibles* which had this Preface, wanted this Verse, after the Complaint made, (which shew'd that the Preface and the Version were not by the same Author) yet this gave great trouble to *Erasmus* (and others) how to reconcile this to the plain Evidences of the contrary : He was well assured the *Verse* had not been in the *Greek Copies*, and therefore charges *Jerome* with Falshood and Forgery. And the Learned Bishop *Fell* was at the needless pains of vindicating Sr. *Jerome*, and justifying his Preface, in his *Notes on Cyprian* ; when after all, our Learned Doctor, who acknowledges that himself once had a great regard for this Preface, before he had examin'd into it, is fully convinc'd (with *F. Simon* and *Du Pin*) that 'tis not

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\* Non puto quenquam hæreticorum S. Textum in aliquo, nedum in hoc nobilissimo Johannis testimonio, depravasse.

Crit. Hist.  
c. 18.

Ineptien-  
tis Rhap-  
sodi.

St. *Jerome's*, nor is it found in the most an-  
cient Manuscript Copies of his Version ;  
nor with *his* Name, in some other Co-  
pies where it is, as F. *Simon* tells us : but  
is the Work of some *silly Rhapsodist* after  
*Bede's* time, as the Doctor says, and then  
join'd to the *Bible*, which contradicted the  
*Preface*.

So that the Learned will no more be  
troubled with this pretended Authority of  
St. *Jerome's* Preface, nor get any aid from  
it, towards the Support of the Credit of  
*this Verse* we are inquiring after.

I am next to consider what Authorities  
the Doctor *does* insist on, on behalf of  
*this Text*.

As for Testimonies from the ancient  
*Greek* Writers, he had left himself very  
little to say from them, having con-  
fess'd there is not one of these, before the  
Council of *Nice*, who takes any notice  
of this *Text*. And therefore, tho he puts  
down *Scriptores Græci* for one of his *To-  
pics*, he is hard put to it to find any,  
and is content to mention only *one* ob-  
lique Testimony, which he wou'd have  
pass for *probable*, from a spurious Work  
falsly ascrib'd to, but long after *Athana-  
sius* \*. And he is suspected to be a *Latin*

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\* Auctor Disputationis in Concil. Niceno.

Author too; who only says, Ἰωάννης φησκει  
οἱ τρεῖς τὸ ἐν εἶναι. John says these Three are  
One. Which τὸ ἐν, with the Article, are  
neither exactly the words of the seventh  
nor eighth Verse: and F. Simon judges  
they refer to the latter, which was usually  
apply'd to the Father, Son, and Spirit at  
that time; as Dr. Mills owns it was in  
St. Austin's. Hence he leaps at once down  
to the Council of Lateran under Innocent  
the Third, in the 13th Century; and to  
Calecas, in the 14th, who was a Greek,  
and turn'd to the Latins. All which is to  
no purpose at all, but to increase the num-  
ber of Testimonies.

The Greek Manuscripts he pretends  
(which will be found only suppos'd)  
are, 1. A Manuscript in Britain of which  
Erasmus speaks, and by which he was  
moved (against his own free Judgment)  
to put these Words into his last Editions of  
the New Testament, against the Evidence  
of all the other Manuscript Greek Copies.  
2. Some Manuscripts which the Doctor  
supposes Robert Stephens to mention, as  
having most of the words; all, except  
ἐν τῷ ἁεὶ ὄντι, in Heaven. 3. The antient  
Vatican Copies, which the Editors of the  
Complutensian Bible say in general they  
were directed by, and the Doctor hopes  
they were so in this particular, which  
they have taken into this Edition.



I think it will appear that all these are but Suppositions of such Copies as never were seen, nor produc'd by any others to this day. To all which, Dr. Clark has given a learned and full Answer, except to Stephens's Manuscripts, where he seems to have mistaken the Objection; of which hereafter.

In his Reply to Mr. Nelson, p. 207.

As to the *Versions*, Dr. Mills had none very antient to bring. The *Vulgar*, of which some Manuscripts have it, and others want it, as is noted by the *Louvain* Editors; the *Italick*, printed at *Venice* in 1532. (while the old *Italick*, and St. Jerome's Correction of it was otherwise) are not worth regarding in this matter:

Printed at Venice, 1602.

Append. Paradox. p. 376.

nor the *Apostolos*, or Collection of Sections out of the *Apostles* Books, with some Remarks. Only, whereas the Doctor mentions the *Armenian* Version for having this *Versè*, as he was inform'd; the very Learned *Sandius* testifies the contrary, having himself seen it, with the *Armenian* Bishop, at *Amsterdam*.

Lastly, The Doctor produces his *Latin* Fathers, which are indeed his main Strength and Confidence.

1. *Tertullian*, contra *Prax.* c. 25. his Words are: The *Paraclete* shall take of mine, says Christ, as he did of the Father's. Thus the Connexion of the Father in the Son, and of the Son in the *Paraclete*, makes the

*the Three closely united, which Three are One, but not one Person; as 'tis said, I and my Father are One* \*. Which the Doctor thinks, with Bishop Bull and Dr. Hammond, are an Allusion to our Text in dispute.

2. *Cyprian, de Unitate Ecclesie*, his words are: *'Tis written of the Father, Son, and Holy Spirit, these Three are One* †; or *Three are One*, as some Copies have it: and, in his Epistle *ad Jubaianum*, *Tres Unum sunt, Three are One*; without any Reference to the Scripture express'd. And near 300 Years after, comes *Fulgentius*, a Bishop of *Africa*, and says that *Cyprian* in the former words had respect to *St. John's* Testimony.

3. *Victor Vitenfis*, who tells us of a Confession of Faith, presented by *Eugenius* Bishop of *Carthage*, and other Bishops, to *Hunnerick* King of the *Vandals*; in which *this Text* is cited as from *St. John*, in the manner we now have it, in the Year 484.

4. *Vigilius Tapsensis*, *Fulgentius*, and the Author of the *Explication of the Faith*, *ad Cyrillum*.

\* De meo sumet, inquit, sicut ipse de Patris, ita connexus Patris in Filio, & Filii in Paraclete, tres efficit coherentes, alterum ex altero. Qui tres unum sunt, non unus; quomodo dictum est, ego & Pater unum sumus.

† De Patre, Filio, & Spiritu Sancto scriptum est; & hi Tres Unum sunt.

And thus you have the Whole of what must over-balance all the Evidence on the other side: which, whether it will do or not, is to be consider'd under my next *Head*. Therefore,

III. I shall shew the Insufficiency of *these* Arguments brought to support the Authority of this *Text*, against *those* produc'd to overthrow it.

I suppose no Man of Reason will desire me to give any answer to what the Doctor cou'd lay no stress upon: I mean, such modern Testimonies as *Calecas* and the Council of *Lateran*, our late Editions and *Versions*, or the vulgar *Latin* Bibles since *Bede's* time. Therefore I shall say no more to them; nor indeed to *Vigilius Tapsensis* and *Victor Vitenfis*, nor to any Writer so long after the Heats between the *Arians* and *Athanasians*, and when the Invasions of the barbarous Nations had thrown all into Confusion and Ignorance. Such modern Testimonies will only tell me, that *these Words* did at last appear. All this I know well enough; for I see they are brought into the *Latin* Versions, and since that into our *printed Greek* Copies; and into our *English* Translations, first in *little Characters* for distinction, and next with as good a *face* as the rest of the *Text*. And if this began to be done in the fifth, or sixth, or seventh Century, what is that,



that, any more than if it was in the fifteenth or sixteenth? But if the *Words* were not in St. *John's* Epistle for so many hundred Years, nor known to the Christian Church as such, I shall conclude that no Man can give a good reason for admitting 'em since.

And a thousand smooth Suppositions (which are, in like cases, found to be false by daily Experience) that such and such a Writer wou'd not, in later times, have used *the Words*, or put 'em into the Bible, if he had not good Evidence they were in the Original; are of no force against all the *Greek* Manuscripts and Fathers, which plainly shew they certainly were not *there*. If upon the whole matter there can be found not one *Greek* Manuscript, or one *Greek* Writer, who mentions it for a thousand Years; nor one *Latin* Writer to the fifth Century (if St. *Cyprian* be not the Man, which shall be inquired into) what signifies all the rest? Men may be fond of a spurious Issue, but that will not legitimate it.

Only with relation to *Victor Vitenfis*, because the Doctor lays such a stress upon it, as if the urging *these Words*, in a Confession of Faith, so publickly presented to *Hunmericus*, in midst of the *Arians*, in the Year 484. was a good proof that *they* had been well known and receiv'd; at least,

*ante unum Seculum aut alterum, an Age or two before*; and so will carry the Evidence much higher than the Year 484. Therefore I shall take some notice of this, and shew that in fact it was not thus, as he plausibly imagines.

What the Credit of *Victor's* History, as we have it, is, I cannot well tell. I know it has found little with many, in his relation of strange Miracles, not unlike those of *Monkish* Legends; viz. of many who cou'd speak freely and articulately, when their Tongues had been cut out by the roots; and sending his Reader to *Constantinople*, for an Instance to prove it: with other Miracles. But let that be as it will, I take it for granted, that he says true, in the Matter before us; that in the Creed presented to *Hunnericus*, this *Text* was cited as from *St. John*. But that it had not been commonly and long receiv'd, and well known as such, I think is plain by what the Doctor cou'd not deny, viz. That *St. Augustine*, *Eucherius*, and *Cerealis*, all of the same Country, and in the same Age, knew not of *this Text*. *Eucherius* lived within thirty Years of the time when this Creed was presented; and the Doctor tells us, he says it was common in his time to interpret the *Spirit*, the *Water*, and the *Blood*, of the *Father*, *Word*, and *Spirit*; as did *Austin*. Now  
if

if *this Text* had been receiv'd then, what place had there been for such a mystical Interpretation of the *three Witnesses* on Earth? Nay, *Cerealis* was one of the *African* Bishops at the same time, probably; for he flourish'd in the time of the Persecution under *Hunnericus*; and who drew up a Confession of Faith also, at the Demand of the *Arian* Bishop *Maximinian*; and had the same reason to have made use of *this Text*, as *Eugenius*, if it had been current, as the Doctor insinuates. Where then is the *Seculum unum aut alterum*, the Age or two before, in which *this Text* had been admitted? I rather think it must only have been some private Composure, tho it might be in the name of the other Bishops, who were now scatter'd and banish'd. It is sign'd only à *Gasis Medianis Episcopis Numidia*; *Bonifacio Foratianensi*, & *Bonifacio Gatienensi*, *Episcopis Vizacenis*. So that it carries the Evidence no higher, than to *that time*, and that at the *latter end* of the *fifth Century* some pretended *this* for *Text*, which had been only an *Interpretation*.

Biblioth.  
Patrum.

There remain then only *two* things of weight to be clear'd :

*First*, The pretended *Greek Manuscripts*.

*Secondly*, The Testimonies of *Tertullian*, but chiefly of *St. Cyprian*.

*First*,



*First*, His *Greek-Manuscripts* pretended : These are of three sorts.

(1.) The *British* Copy which *Erasmus* speaks of ; who not finding one *Greek* Copy which had this Passage, wou'd not put it into his two first Editions of the New Testament : but upon information of a Copy in *England* which had it, did, against the *Faith* of all his Copies, afterwards insert it ; \* rather, as he confesses, to avoid the Reproach of others, than that he judg'd it to be of sufficient Authority. For which *F. Simon* thus rebukes him : *With what warrant cou'd he correct his Edition by one single Copy ; which, as himself believ'd, had suffer'd some Alteration ?*

Crit. Hist.  
c. 18.

And it appears he had reason to suspect it : for who ever saw this *British* Copy since, or that wou'd produce it ? *Dr. Mills* does not tell us where it was, or that ever he heard more of it. Such rare Discoveries, so useful and grateful to the Publick, are not wont to be lost again, in so critical an Age. What ! cannot all the Learned Men of our two Universities, nor our numerous Clergy, give us some account of it ? Surely either there was

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\* Ex hoc Codice Anglicano reposuimus, quod in nostris dicebatur deesse, ne sit causa calumniandi, tametsi suspicor Codicem illum ad nostros esse correctum.

no such Copy, or it is not for the purpose: else it had probably, long before this time, been produc'd. I am apt to think it did the best service it ever cou'd do, in the Cause, in thus imposing upon the Great *Erasmus*. Strange! that a *British* Copy is only to be mention'd by one beyond the Seas, while all *Britain*, and such an inquisitive *British* Critick as Dr. *Mills*, can know nothing more of it. Foreigners will expect to hear of it from us, rather than we from them. F. *Simon* says *Erasmus* saw it: but where does *Erasmus* say so? He only says (in his *Annotations*) *There is found one Greek Manuscript among the English, which hath it \**. He needed not then have said, *Suspicion*, &c. he cou'd, I think, have made a clearer Judgment of it, if he had seen it. And if he was abus'd by *Misinformation* or otherwise, 'tis hard first to deceive him, and then to make his Mistake an Authority in the case.

(2.) The Doctor depends on the Manuscript Copies by which he supposes the *Complutensian* Edition was regulated; because *these words* are there, and the Editors say in general, they follow'd the

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\* Repertus est apud Anglos Græcus Codex unus, in quo habetur.

best and most antient Manuscripts of the *Vatican*.

But as they don't say, that they were directed by *those* Manuscripts in putting in *this Verse*, so it appears they were not ; because, by the Doctor's own confession, the *most antient and most correct Copy* of the *Vatican*, which is so justly extol'd by him, (and comes at least very near to the famous *Alexandrian Manuscripts* in the Royal Library here) *wants* these Words which *those Editors* have put in : And how then did they follow *it* so closely as is pretended ? Nay, this excellent *Manuscript* was that which Pope *Leo* recommended to them, as the Ground-work and Standard of their Edition, to *which* they were to keep, and to note the Variations of *other Copies* in their Margin, and which for the most part they did ; and yet in this they forsook it. And 'tis no wonder, if they did so by the *rest of the Vatican Manuscripts*, as appears.

Proleg.  
p. 108.

For *Caryophilus* afterwards, having by Order of Pope *Urban VIII.* examin'd these *Vatican Manuscripts*, tells us plainly, that all of 'em which have *this Epistle* of *St. John*, want this *seventh Verse* : tho, out of respect to *St. Cyprian*, he was for keeping it in \*. Of which, *Dr. Clarke* has given

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\* Ad finem Catenæ in Marcum.



an account, in the place already refer'd to ; together with an account of *sixteen Manuscripts* (eight of 'em in the King of Spain's Library) collated by the *Spanish Marquis*, *Peter Faxard* (as *F. Simon* names him) and publish'd by *La Cerda*, in his *Adversaria Sacra*, c. 19. from all which Manuscripts nothing is alledg'd to justify their *vulgar Version*, in keeping *this Verse*. How then cou'd *Dr. Mills* presume so strongly that the *Complutensian Editors* kept to their *Manuscripts* here? *F. Simon* saw Crit. Hist. par. 2. c. 9. the contrary, and says they follow'd the Reading of the *Latin Copies* here ; and to vindicate it, have inserted a Note from *Aquinas*, in the Margin.

(3.) He pretends the *seven Manuscripts* of *Robert Stephens*, to warrant the *Words* to be genuine. *Stephens* tells us he made use of *fifteen Manuscripts* in his Edition of the *New Testament*, only *seven* of which he has set down in the Margin, as wanting some, at least, of the *Words* in dispute : hence it was concluded formerly, even by *Dr. Mills* himself, as well as others, that the other *eight* wanted nothing, but had the whole, as we have it. To this, the Doctor's remarkable Words cited from his *Prolegomena*, by *Dr. Clark*, are a compleat Answer ; shewing that those *eight Manuscripts* did not include *this Epistle of St. John*, at all ; and so were of no concern

cern here. But Dr. *Mills* was sensible of this, in his *Dissertation* on the *Text*, where he says of these eight Manuscripts, *Reliqui has Epistolas non exhibent*. And therefore he urges but the other seven, which are noted as wanting only ἐν τῷ ὀρανοῦ, in *Heaven*, and authorizing the rest ; *The Father, the Word, and the Spirit ; and these Three are One*.

But as Dr. *Mills* was too judicious not to see thro this Mistake, in placing a *little Mark* ; so he fairly owns his Doubt about it, in his *Notes* on the Verse : *If indeed the little Hook be placed aright \**. For this depends wholly upon placing the *Semicircle*, which marks the Words that are wanting in such *Manuscripts*, as are noted in the *inward Margin*. In *Stephens's* fair *Folio Edition*, this Mark or *small Hook* falls after the words ἐν τῷ ὀρανοῦ ; as if these only were wanting : whereas it shou'd have been placed after the *whole Verse*, as F. *Simon* observes (or rather, after the words in *Earth*, in the *eighth Verse* : which, the Doctor owns in his *Notes*, was the case of the *most* and *best* Copies ; and *Simon* intimates the same in his *Remarks* upon the *Louvain Latin Bible* by *Hentenius*, which had the like Error.) And I

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\* Si quidem Semicirculus suo loco sit collocatus ; which Lucas Brugensis had said before.

wonder the Doctor shou'd say upon it, *Nescio qua autoritate, neque dicit se istos libros consuluisse*; or that he had not consulted the Copies, when he expressly said, *he had consulted the Manuscripts of the King's Library*: and I think it was there *Stephens* found his\*. It appears by *Dr. Mills's Account* in his *Prolegomena*, that *four* of these *seven Manuscripts* were in the *French King's Library*; and since *F. Simon* cou'd find none there, that wanted *only* the words *in Heaven*, nor any one else pretends to find such elsewhere, I may safely conclude 'twas a Mistake in placing the Mark in *Stephens*, which the Doctor was willing to take hold of. And the same *Stephens*, in his *Latin Edition* of the New Testament, (as *F. Simon* tells us, *Crit. Hist. part 2. c. 11.* and as I have seen) included the *whole Passage* within the Mark. So that I think the Case is plain, that all *Stephens's Manuscripts* wanted *this Verse*.

'Tis probable *he* put it into his own Edition, from the *Complutensian*, and we from *his* into *ours*; (so one Error begets another, by presuming too well of the Care and Faithfulness of such as went before) for the Doctor tells us, *Stephens* govern'd himself by the *best Manuscripts*:

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\* Regia Bibliotheca suppeditavit, *Proleg. p. 117.*



Proleg.  
p. 117.

but then he says, *He always judg'd those to be best which agreed with the Complutensian.* Else it wou'd be very strange, that all *Stephens's Manuscripts* shou'd differ from all them of *Erasmus* and *Simon*, and others; as they must, if only ἐν ταῖς ἑπτά were wanting.

And whereas the Doctor lays a stress on *Stephens's* saying he departed not one Letter from the best and most of his Copies \*; I wou'd ask then, how he came to put in the ἐν ταῖς ἑπτά, in *Heaven*, when every one of his seven Manuscripts wanted 'em? 'Tis plain, *Criticks* are not always to be trusted in what they say of their own Fidelity: the Doctor was right, in inferring that it ought to have been as he said, but 'tis plain in fact it was not so.

Thus having examin'd all his Pretences to the *Greek Manuscripts*, I think it fully appears there is not so much as one found to authorize this Passage, nor one antient Version, made from the *Greek*; and for others, they are not of value in the case. Indeed the Doctor has dealt more fairly than our common unaccurate Commentators; who, without any Examination, talk roundly of many, the most antient and

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\* Ne in una litera discesserit à meliorum & plurium codicum suffragio.

the best Copies, which have *these* Words, not knowing what they say: whereas he pretends but to *few*, and rather supposes and hopes, from some Hints in others, that they had such Copies, than knows of any himself.

Let me close *this Head* with the very pertinent Remark of the most Learned *Phileleutherus*, against the *Discourse of Part 1. Free-thinking*: *The present Text was first settled almost 200 Years ago, out of several Manuscripts, by Robert Stephens, Printer and Bookseller at Paris; whose beautiful and generally speaking (it seems, not in all points) accurate Edition, has been ever since counted the Standard, and follow'd by all the rest. Now this specifick Text in your Doctor's (Whitby's) Notion, seems taken for the Sacred Original in every Word and Syllable; and if the Conceit is but spread and propagated, within a few Years that Printer's Infallibility will be as zealously maintain'd, as an Evangelist's or Apostle's.*

*Dr. Mills, were he now alive, wou'd confess that this Text, fixed by a Printer, is sometimes by the various Readings render'd uncertain, nay, is prov'd certainly wrong; but that the real Text lies not in any single Manuscript or Edition, but is dispersed in them all.*

I now come to the *Second Head* of his Arguments, viz. from antient Testimonies of the *Latin Writers*, *Tertullian* and *Cyprian*.

As for *Tertullian*, in the Words already set down, he had only said, speaking of the *Father, Son, and Spirit, these Three are One*; and 'tis written, *the Father and I are One*. But the former of these he says from *himself*, not as any part of *Scripture*, as he says the next words are. And indeed he needed not have cited these latter words at all, if the former had been of the same authority; for they had been sufficient, whereas the latter Words were not to his purpose for proving the *Holy Spirit's* Unity with the *Father* and *Son*. Only not having a *Text* for the Unity of all the *Three*, he was willing to alledg these Words for the *Two* as a Step to the other.

Nor can it be thought, but that in so voluminous a Writer we must have had that *Text* many times over, on several proper Occasions, if he had known it as such. He repeats *John* 10. 30. *I and the Father are one*, very frequently, even five times in a few Pages in his *Book contra Praxeam*, and again *contra Hermog.* and *de Oratione*. Whereas this pretended *Text*, so much more for his purpose, he omits :  
which



which cou'd hardly have been, if he had taken it to be of as good authority as the *other Text*. And therefore Dr. *Mills* had reason to urge it but softly, saying Dr. *Bull* and Dr. *Hammond* putant se alluisse, suppose that he might allude to the Words of St. John: which is but a Conjecture, instead of a Proof.

So that St. *Cyprian* is left alone to bear the weight of all. And indeed 'tis easy to see, the Doctor's chief Confidence is in his Testimony, (with a little help from *Tertullian*, whom he owns to be not so clear) insomuch that he says, *This is Evidence enough of the Words being authentick, tho none of the Greek Writers ever saw them, and tho they never appear'd in any Copy to this day*. It seems then 'tis to no purpose to withstand this Evidence; or rather it seems, having nothing else to trust to, the Doctor was resolv'd this must and shall do the business.

*Cyprian's* Words are, *Of the Father, Son,* <sup>De Unitate Ecclesiæ.</sup> *and Holy Spirit, it is written, These Three are One*; (the other Testimony, in *Epist. ad Jubaianum*, is but like *Tertullian's* supposed Allusion to the Text, and may have the same Answer.) Upon these Words the Question is, Whether *Cyprian* refers to the seventh Verse in dispute, or to the eighth, by a mystical Interpretation of the *Water*, the *Blood*, and the *Spirit*, as signifying

Crit. Hist.  
c. 18.

fying the *Father*, the *Son*, and the *Spirit*?  
*Father Simon* is out of doubt for this latter, and brings a strong Proof of it from the Words of *Facundus*, who was of the same *African Church*, in the *fifth Century*; and who not only *himself* so interprets the Words of the *eighth Verse*, but expressly adds, that *St. Cyprian* so understood them too, in *this* very place. Says he, \* *Of the Father, Son, and Holy Spirit, he (St. John) says there are Three that bear witness on Earth, the Spirit, the Water, and the Blood; and these Three are One: by the Spirit signifying the Father, by the Water the Holy Ghost, and by the Blood the Son. Which Words of John the Apostle, St. Cyprian the Martyr, in his Book of the Trinity, (Unity it shou'd be, as Simon observes) conceives to be spoken of the Father, Son, and Holy Spirit. And tho Dr. Mills wou'd make light of this Testimony, 'tis without all reason, and from mere necessity: since this will overturn all he had to say from the Latin Fathers.*

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\* De Patre, Filio, & Spiritu Sancto, dicit tres sunt qui testimonium dant in terra, Spiritus, Aqua, & Sanguis, & hi tres unum sunt; in Spiritu significans Patrem, in Aqua Spiritum Sanctum, in Sanguine verò Filium significans.—— Quod Joannis Apostoli Testimonium beatus Cyprianus in Epistola sive libro quem de Trinitate (de Unitate rather) scripsit, de Patre, Filio, & Spiritu Sancto, dictum intelligit. *Facundus pro Defens. Tri. Cap. l. 1. c. 3.*

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What *Facundus* says, is so far from being improbable, that the Doctor himself owns *St. Austin*, who was of the same *African Church*, did make the same Interpretation afterwards; and after him, *Eucherius* declares it was a common Exposition of *those* Words: and then why might it not be *Cyprian's*? Does not *Facundus* expressly say it? Does he tell an unlikely Story? Why is it then *levi's moment*? Truly the Doctor thinks none, till *St. Austin*, made *this* mystical Interpretation, and therefore not *St. Cyprian*. But why might not *Cyprian* begin it as well as *Austin*? *Facundus* tells us he did interpret so, and it does not appear that he had any *other* such Words to apply to the Trinity, but *these*. Is it not as good an Argument against the Doctor, to say that *Cyprian* did not cite the *seventh Verse* in dispute, because *that Verse* never appear'd in any Writer till the *fifth Century*, as *his* is, *viz.* That *Cyprian* did not so interpret, because *that* Interpretation appears not till the *fifth Century*? Only I can prove my Assertion by a proper positive Testimony, that *Cyprian* did use *this* Interpretation; whereas he had *none* to prove that *St. Cyprian* met with a *special Copy* of *St. John's Epistle*, which had *that Verse*.

'Tis true indeed, *he* alledges for the other side *Fulgentius*, Contemporary with

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*Facundus*,



*Facundus*, saying, \* *St. John testifies there are Three which bear witness in Heaven, the Father, the Word, and Spirit; and these Three are One: which also St. Cyprian, in his Epistle of the Unity of the Church, confesses; alledging from the Scriptures, that of the Father, Son, and Holy Spirit, 'tis written, And Three are One.* But as *Facundus* is as good an Evidence as *he*, and more particular, so even *this* does not contradict *Facundus*. For *Fulgentius* and *he* both say the same thing, viz. that *Cyprian* confessed *St. John's Testimony of the Father, Son, and Spirit, these Three are One.* Only *Facundus* tells us, that he took this Testimony from the *eighth Verse*, and *Fulgentius* does not say it was otherwise; and therefore there is no reason to oppose him to *Facundus*. *Cyprian* might own the same thing as is now contain'd in the *seventh Verse*, tho he deduc'd it from the *eighth*: He that suppos'd the *Spirit, the Water, and the Blood*, in *St. John*, to mean the *Father, the Son, and the Spirit*, as much confessed this Doctrine, and from *St. John* too; as if he had found the very words

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\* *Fulg. cont. Arianos, sub finem.* Beatus Joannes testatur, dicens, Tres sunt qui testimonium perhibent in cœlo, Pater, Verbum, & Spiritus; & tres unum sunt. Quod etiam B. M. Cyprianus in Epistola de Unitate Ecclesiæ confitetur, dicens——de Patre, Filio, & Spiritu Sancto scriptum est, & tres unum sunt.

*Father,*

*Father, Son, and Spirit*, in the *Text*. And this is all which *Fulgentius* himself says of him. Neither of *them* says that *Cyprian* found in *St. John*, the *Father, Son, and Spirit*, besides the *three* Witnesses in the *eighth Verse*. No, it was *there* he thought he might find the *Father, Son, and Spirit*, mystically represented. And I observe *two* things to confirm it.

1. *Fulgentius* speaks of it as a remarkable *Concession* in *St. Cyprian*, *Quod etiam B. Cyprianus confitetur*, which also *St. Cyprian* confesses. Confesses what? that *St. John* had those words, the *Father, Word, and Spirit*, and *these Three are One*? Was that such an Acknowledgment, if he found it in *his Epistle*? No, but he acknowledg'd the *Father, Son, and Spirit* to be *one*, out of *St. John*, by a mystical Interpretation of the *Spirit*, the *Water*, and the *Blood*, which are *one*. This indeed was somewhat far-fetch'd, and not so clear a Point, but *St. Cyprian's* confessing it might give it some credit; but it could give none to an undoubted *Text* of *St. John*, to say *Cyprian* acknowledg'd it to be true. I will not say the Doctor had any design in it, but I find in reciting *the words*, he has happen'd to change the *confitetur* into the more convenient word, *confestatur*.

2. I observe *Cyprian's words* are not the exact words pretended to be found in

St. John; for Cyprian says, *Father, Son*, (not the *Word*) and *Spirit*. Now tho the *same* Person may be intended by *both* words, yet 'tis plain there cou'd be but *one* of 'em in the *Text*. And therefore if our present *printed Text* be right, Cyprian had no *such* Copy, or else he did not keep strictly to it: and if he did not cite the words *exactly*, only the *Sense* of them as an Interpreter; then in such a loose way of speaking it might well be, as *Facundus* says it was, *viz.* his *Sense* of the *eighth Verse*. So that the Doctor was too forward, in saying that Cyprian *cou'd not have cited the Words of St. John* (as we have 'em) *more exactly, if he had 'em before his eyes.*

Let the Interpretation be never so *forced*, that is nothing, so it was; and there are enough as *strange* Interpretations of *Texts* in the *Fathers* and in St. Cyprian himself, to satisfy us *this* is no good Evidence it was not *his* \*. And why may not Cyprian father a weak Interpretation as well as St. *Austin*? Nor was it unusual with Cyprian to cite Scripture more by *his Sense* of it, than by the strict *Letter of the Text*. Thus, instead of *Lead us not into Temptation*, he cites it, *Suffer us not to be led, &c.* Again, he cites *Rev. 19. 10.*

Cypr. de  
Orat.  
Dom. c. 4.

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\* See Dr. Whitby's *Dissert. de S. Script. Interpretat. Worship*



*Worship thou the Lord Jesus, instead of worship thou God.* Will any say, upon this, that he found a particular Copy which had *these* Readings? No surely, but rather that it was Cyprian's Exposition of the true Reading in all the Copies. Even so, I doubt not, his words, *the Father, the Son, and Spirit, these Three are One*, was his Sense of the eighth Verse of St. John's fifth Chapter.

I shall conclude *this* with Mr. Du Pin's Judgment upon the Case: 'Tis not then, says he, *absolutely certain, that Cyprian hath quoted the seventh Verse of St. John's Epistle.* And F. Simon's; who says 'tis *out of doubt* that he hath not. Tho 'tis probable *this* Mistake of Cyprian's words led some following *African Writers* into the Opinion that St. John had said them *expressly*.

And thus I have fairly accounted for St. Cyprian's Words, without the Supposition of his having a *special Copy to himself*. And then I think there is not *one* tolerable Pretence left of any *antient* Authority. Now it remains that we see how the Doctor accounts for the Difficultys that lie *against him*; from all the Greek Copies and Fathers before and after Cyprian, who knew nothing of *this Text*: how then had Cyprian such a particular Copy above all others? Does the Doctor clear himself

Cypr. de  
Bono Pa-  
tientia,  
c. 15.

Hist. of  
the Ca-  
non, vol. 2.  
p. 78.

Crit. Hist.  
N.T. part  
1. c. 18.

himself *as fairly* of this, as we have of his Objection from Cyprian's Words?

He puts very proper Queries here : *If these Words were in St. John's Original, how comes it to pass that for three Ages following, the Greek Fathers had it not in their Copies? How came Cyprian, an African, to know it, when it was unknown to Irenæus, who was a very curious Inquirer into all Learning, (which is Tertullian's Character of him \*) and who convers'd with Polycarp, the Disciple of St. John himself. But in Answer to these Queries, he is forc'd to frame many unreasonable Suppositions : he knows not which way it was, but he can imagine how possibly it might have been, and then seems to believe it was so. Let us hear his own Account.*

If we ask how came *these Words* to be out of *all* the known Greek Copies? he answers, *by mere chance, and carelessness of the Transcriber, who cast his eye upon the word μαρτυρεῖς, or Witness, in the eighth Verse, instead of the same word in the seventh ; and so went on, unawares omitting the one μαρτυρεῖς, or Witness, and all the words between them both. And then by reason of Persecution Christians were in haste, and*

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\* Curiosissimus omnium doctrinarum explorator, Irenæus. *Tertul. cont. Valent.*

*staid not to revise the Transcript, nor to compare with one another's Copies, which were but few, because of the Pains and Expences of transcribing : and the Original being at a distance from them when dispers'd, they cou'd not examine by that.*

I grant, Mistakes of *this kind* have happen'd to Transcribers, where ὁμοιοτέλευτα, Words of the *same ending*, or the *same Words* have often occur'd : but that it was not so here, is plain, because the Transcriber had *then* taken the *next Words* to the *second* μαρτυρεῖτες, which are ἐν τῇ γῇ, *in Earth* : whereas the Doctor confesses *these words* were wanting also. This he was aware of, and therefore *supposes once more*, that the words *in Earth* might be in the *first Transcript*, but that the *next time* it was transcrib'd, or soon after, it was thought *those Words* were *superfluous*, and so were left or dash'd out \* : and then Copies were taken by other Churches, and so they spread abroad thro' Greece, Egypt, &c. And this is the reason that the *antient Versions and Writers* knew nothing of *this Text*, because there were none but these *maimed Copies* among all the *Greek Churches* †. But in process of time, he

\* Curato hoc uno, ut verba ἐν τῇ γῇ tanquam *superflua* delerentur.

† Nullum omnino codicem Ecclesiis Græcis in usu fuisse credo, nisi qui ad mutilatos, quos dicimus, descriptus sit.

thinks,



thinks, some *correct Copies which lay hid in Asia* (where the *Original* was) or some other parts, some way or other got into *Africa*, which *Tertullian* and *Cyprian* saw: And the Times being troublesome, few Copies only were taken for the use of the *African Churches*, where they seem to have continu'd; and about 100 Years after they became common, else the *African Bishops* wou'd not have alledged these words in a *Confession of Faith*, if they had not been in their common Copies, and in the *Body of St. John's Epistle*, more than one or two Centuries. And about 250 Years after *Cyprian*, the *spurious Author of the Disputation*, falsly ascrib'd to *Athanasius*, perhaps might meet with a perfect *Greek Copy*: and then all was set right. And so we have his Answer to another Question, viz. How the true Copy at last came to light again?

I believe *this Account* will satisfy very few: if any Man shou'd trace his Pedegree after this manner, thro such a train of wild *Suppositions*, and improbable *Imaginations* of this and the other bare Possibility, I fear he would still pass for a *spurious Pretender*. And yet all this the *Judicious Dr. Mills* cou'd seem to believe, rather than this one *Supposition*, which is also well attested, That *St. Cyprian's Words* were his Interpretation of the *eighth Verse*: for allow but this, and there was no need of

of racking his Invention, at this rate. And I'll appeal to Men of Candor, which of the *two* is more probable ; that *all these Suppositions* shou'd happen, or that *Facundus* shou'd say true : especially when these few *Remarks* on the Doctor's imaginary Account, shall be duly consider'd.

I. Why shou'd *he* suppose, they who were at the pains or expence, and had leisure of transcribing, would not be at a very *little more*, to review and examine their *Transcripts* ? which is so natural and usual, in matters of much less moment than what concerns the Interests of another Life, which to the *primitive Christians* were very dear. While they had the *Original* in their hands, it was easy to be done. Surely they were not so careless as the *Doctor* makes 'em to be : it appears what sense they had in early times, of the necessity of comparing *such Transcripts* with the *Originals*, by *Irenæus* ; to whose Writings this *solemn Adjuration* is annex'd : *Adjuro te per Dominum Jesum, ut conferas postquam transcripseris, &c.* I adjure thee who shalt transcribe this Book, by the Lord Jesus Christ, and by his glorious Appearance to judg the *Quick and the Dead*, that thou compare after thou hast transcrib'd, and amend it by the *Original* very carefully. To which purpose St. *John's* Words, Rev. 22. 18, 19. are probably to be understood, as

a Terror to all negligent and deceitful Transcribers of his Books.

But the Doctor pretends the Persecution of the Christians, and their not daring to assemble but in the Night, might hinder them: So far were they from having leisure to review their Books, that they cou'd not assemble but before day \*. As if this hinder'd 'em from examining or comparing their Copies at home. Must they needs do it in a publick Assembly? Rather, was it not much better to be done in private? Therefore the Doctor has another Imagination to help it out; and that is, that Christians were in such eager haste to catch the sacred Copies, that they carry'd them off as they were †. As if after so much pains or expence for a Copy, they wou'd not take care to have it right. Besides, if the Desire was so great, then we may conclude the Transcripts were very many, of so short an Epistle. And since all the Transcribers cou'd not make the same Mistake, nor many of 'em, I ask,

2. Why must only *this one defective Copy* be carry'd away into remote Countries, to become the fruitful Parent of all

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\* Adeo non vacabant recensitioni librorum, ut ne quidem convenire iis licuerit nisi ante lucem.

† Libri cum primum exarati, avidissimè a Christianis arrepti sint, & in varias regiones distracti.



the Copies in the World that we can find; and all the *others* stay behind, or never be heard of more? Is this likely? Were not the Possessors of the *other* Copies (which he supposes there were) as much persecuted and scatter'd as the Possessor of *this one faulty Copy*? And if they brought away *theirs*, surely there wou'd have been some *more* and *better* signs of 'em than what is pretended from *Cyprian*.

3. Had not the *Christians* of that time often heard St. *John's Epistle* read to 'em, before they had it transcrib'd, as well as after? *This* was the constant practice of *their Assemblies*, to read some part of the *Gospels* and the *Apostles Writings*, as *Justin Martyr* and *Tertullian* tell us in their *Apologies*: which the *Apostle Paul* expected, and sometimes requir'd to be done; Col. 4. 16. 1 *Thess.* 5. 27. Therefore if there had been an *Omission in the Transcript*, wou'd not some or other easily have *miss'd* so memorable a Passage as *this Text* contains? 'Tis so singular and remarkable, that the *Omission* cou'd scarcely be unobserv'd, when they came to *read* it over again.

4. Why shou'd he suppose *again* (to back his *former hard Supposition*) that any *Christians* wou'd so *evilly treat* the Sacred Scriptures, as to *strike out* the words

*in Earth, for seeming to be superfluous?* Had they so little Reverence for these Sacred Records, as to dash out what they liked not? And yet with *those* words the Sense and Context are *no way disturb'd*: there are a *hundred Texts* which contain words *more* seemingly needless, and *more* hard to be accounted for, and which may as well be spared, if we make our own Fancy the Judg, as *these Words*, which have indeed no difficulty at all in *them*; and yet I am well satisfy'd those *Christians* never wou'd, nor did presume to dash 'em out of their Copies, upon this slight pretence, That *they were superfluous*.

5. Doth Cyprian, after all, say *one* word of any *such thing*, as his having had a *better Copy* than the rest of the Churches had? Not a *word*; and yet one wou'd think he shou'd not wholly forbear taking *some* notice of so happy an Event. Or do any after *him* say they found such a correct Copy, or that ever they understood *he* had one? And what became of this valuable *Treasure*, after it had got into these safe hands? For,

6. How came it that St. *Austin*, so long after *him*, in a neighbouring Church, knew nothing of *this matter*? And that in *his* Disputes with the *Arians*, none shou'd let him know what might have been so serviceable to *him*? In such times  
of

of eager Contests, *it* must have soon *flown about* into the Neighbourhood, when adjacent *Bishops* so frequently met and confer'd; and the *rather*, because *Cyprian*, and others after him, must know that *other Copies* were defective in *this* place, and therefore it concern'd 'em to send Intelligence to all round about 'em, how the *true Text* stood: and yet the Doctor grants that *St. Austin* knew not of it. And therefore I think it very apparent there was *no such thing* as *Cyprian's* having *such* a Copy, notwithstanding the Doctor cou'd say *certissimum est*, upon no manner of Evidence but *his* using *those* Expressions which are already otherwise accounted for; and of which *Mr. Du Pin* says, 'tis not certain that *St. Cyprian* quoted *St. John's Words*; and *F. Simon*, that without doubt he did not.

By these things it appears, that *Dr. Mills* not only cou'd not give any *true* account, how it *really* came to pass that all the *Greek Manuscripts* and *Writers* shou'd be ignorant of *this Verse*, and yet *Cyprian* recover it from the *Original*; but that setting *his* Imagination to work, he cou'd not so much as *invent* or contrive a way, how it cou'd *possibly* be done, with any tolerable *Shew* of Probability, or Consistency of Circumstances.

Since



Since therefore *he* has made such a *surprizing Conclusion* in favour of *this Text*, so unfutable to *his Premises*, and against *all the Rules of Criticism*; in preferring *one Copy* to *all the Copys* besides; *one Father* to *all the Fathers*: nay rather, without *one Copy*, rejecting all the *Manuscript Copys*; and setting *one supposed*, at best but *dubious*, Testimony of *one or two Fathers*, against *all the certain Evidences* from *all the Copys* and *all the Fathers* for near *500 Years*: I say, since 'tis thus, I cannot wonder at the *Remark* made by the famous *Le Clerc* upon the *Doctor's* great *Candor* and *Justice* in stating the *Evidence*, and his strange *Caution* in concluding *against it*; in the *Preface* to *Kuster's Edition*: \* *If Dr. Mills* (says *he* in relation to *this Text*) *hath not concluded here like a judicious Critick*, yet certainly *he hath shown himself to be a candid and ingenuous Man*, in producing the *Arguments* which effectually overturn his own *Opinion*: nor wou'd

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\* Si acutum Criticum hic se minime præstitit Millius, at certe ingenuum & candidum virum se ostendit, in proferendis rationibus, quibus sententia, quam ipse amplexus est, evertitur. Nec tam ejus judicio ascripserim, quod rationum pondere se permoveri non passus sit, quam *its* qui libere veritatem professos maligne infamare solent, quasi hæresibus nescio quibus faverent, quia nolunt eas depravatis locis oppugnari. Scilicet, optimi quique viri factiosis nonnihil concedere necesse sæpe habent, quod facile ignoscimus. Clerici Epist. de Editione Milliana.

*I impute this to his want of Judgment, in not yielding to the force of such Arguments, so much as to the Prejudice of a sort of Men, who are wont spitefully to reproach those who freely own the Truth; as if they favour'd I know not what Heresys, merely because they will not argue against 'em from corrupted Texts. Truly the best Men are sometimes under a necessity of giving way to the froward, which we must forgive.*

And yet at the same time I willingly consent, that *his great Learning, his indefatigable Labour, his accurate Judgment, and worthy Design, in this noble Undertaking, shall not fail to perpetuate his high Esteem, and very honourable Remembrance to remotest Ages. Nor indeed is his Judgment given in this point, but with the Modesty of one ready, upon better Information, to alter it; which he seems to suspect there might be ground for, in the Close of his Dissertation\*.*

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\* *Meliora, si quid melius certiusque dederit longior dies, discere parato.*

BUT

**B**UT whatever Restraints Dr. *Mills*, in *his* private Capacity, might lie under, from declaring his Mind more openly, they affect not *your Lordships* and the Reverend Clergy in Convocation; whom, with all the Respect due to so Venerable a Body, and with the Humility of a Suppliant, I beseech to consider of this matter, as in the sight of God; whether here be not sufficient Evidence that *this Text* either certainly, or at least very probably, never was originally in the *Holy Writings* of St. John, but unwarrantably thrust in in later times. And if so, whether from the conscientious Regards you bear to the Sacred Scriptures, they ought not to be purg'd of all such injurious Additions. In order to which, permit me, I pray, without the least Affectation of being your Monitor, or the Arrogance of an assuming Director, humbly to bespeak your very serious Thoughts upon these following Considerations.

1. Whether such Evidence, as is brought against *this Verse* before us, wou'd not be judg'd by you sufficient against any Passage in any *Classick* Author whatever? Wou'd not such a Passage presently be pronounc'd *spurious*, and be brought under



der a *Deleatur* by the unanimous Voice of the *Criticks*, when they had no concern in it, but to judg what is true and genuine, and *what not*? Nay, would a *Court* of Judicature allow any *Paragraph* to be good, in a Writing of consequence, *for which* no more, and *against which* so much can be fairly said? And will not the *same* Sincerity and Impartiality well become us, in *this*, which we can not only well justify, but commend in the Examination of *other* Writings? Shall we press Men to take that for Evidence *here*, which will pass *no where else*?

2. Whether an awful Regard to *that* dreadful *Anathema*, or Denunciation left on Record by *St. John*, Rev. 22. 18. against all who *add to*, or *diminish from his* Writings, will permit *you* to be unconcern'd in the matter before you? It cannot be suppos'd that *those* Words shou'd not, at least by Parity of Reason, concern *his other* Writings, as well as the *Revelation*; especially when we remember how *general* the Precept was, not to *add* nor to *diminish*, Deut. 4. 2. Prov. 30. 6. The Threatning is very *severe*: God *shall add to him the Plagues that are written in this Book*, are words of so much *terror*, as will sufficiently justify your *Lordships* and the *Reverend Clergy's* utmost Caution to avoid 'em; whatever more careless Peo-

ple may think or say. Whether the keeping in an unjust *Addition* to the Word of God, when 'tis *our part* and in *our power* to rectify it, comes, or not, within the *Prohibition*, none concern'd can think below their sober Consideration. It might perhaps *come in* with less guilt thro Ignorance, than it can be *kept in*, when the Fault is discover'd.

The *Oracles of God* are a Sacred *Depositum* lodg'd with the Church; *Rom. 3. 2.* *To them are committed the Oracles of God*; in this trust surely, that *they* be kept inviolable, and be transmitted to Posterity *pure and clean* from all known *human Additions*; whose Authority is so infinitely inferior to the *Words of God*, that they ought not knowingly to be intermix'd therewith: especially by those who are *the Stewards of the Mysterys of God*, and who expect that others shou'd seek the *Law at their mouths*; of whom 'tis requir'd that *they be found faithful*.

Our *twentieth Article* tells us, *The Church is the Witness and Keeper of Holy Writ*: and therefore must not bear either *false* or *uncertain witness* in so solemn a matter, as to say *that is Holy Writ, which she has the greatest reason to judg is not such*. 'Tis a dismal thing to have it said to your Flocks, *Thus saith the Lord, when the Lord hath not spoken it*: and a hard task it is  
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on him that reads *this* in the Church for St. John's words, who doth not believe it to be *such*.

3. Whether the *Honour* and *Interest* of our Holy Religion will not be *better* serv'd by disowning ingenuously what we find to be an *Error*, *even* tho it have long pass'd as current as *Truth*? Weak People, I confess, may be apt to cry out of *Innovation* (as upon all sorts of *Reformation*) *That Religion is subverted, that all is uncertain, &c.* Archbishop \* *Laud* once made *this* sad Complaint: *When Errors are grown by Age and Continuance to strength, they which speak for the Truth, tho it be far older, are ordinarily challeng'd for the Bringers-in of new Opinions: and there is no greater Absurdity stirring this day in Christendom, &c.* This indeed may grieve a good Man; but must *Truth* and *Piety* therefore be sacrific'd to the *Ignorance* and *Perverseness* of Men? Must we then *prophecy* to *them smooth things*, only *because they love to have it so*; and not acquaint 'em with their *Errors*, because they'll murmur against us? I remember St. Paul once made some of his Friends to *become his Enemies*, by telling 'em the *Truth*, Gal. 4. 16. God forbid that any of *his Successors* shou'd be so discour-

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\* Preface against Fisher.



rag'd by it, as not to *tell the truth*, for fear of making Men *their Enemies*. If so, we shou'd appear to take more care of our *selves*, than of the *Interests of Christ*, and his Religion.

Pardon me, if I speak with *humble Freedom*, what I think not of without *real Grief*, that *this false Notion of Peace* has often well nigh ruin'd Religion. Christianity had never come in, if our *Blessed Master* had stifled the Truth for fear of disquieting the Family, by *dividing the Father against the Son, and the Mother against the Daughter*, Luke 12. 51, 52, 53. This Political Wisdom, which is *first peaceable*, and *then, or never*, is pure; is just the Reverse of that *Wisdom from above*, which is *first pure*. *If it be possible we must live peaceably with all Men*, Rom. 12. 18. but, *we can do nothing against the Truth*, says the same Apostle, 2 Cor. 13. 8. *ἐν δυνάτει* must give place to *ἡ δυνάμις*.

For true Religion is never more *in credit*, than when her Votaries, and especially her Guides and Teachers, who minister in her Holy Offices, deal sincerely and openly in things appertaining to God: *Not walking in Craftiness, nor handling the Word of God deceitfully, but by Manifestation of the Truth commending themselves to every Man's Conscience in the sight of God*. Not by putting *false colours* upon what they  
know

*know* they cannot justify, or seeking to deceive Men in Sacred Matters; *which* being once discover'd, *weak Minds* are apt to think the worse of Religion, for *what* is none of *her* fault, but is acted in a plain Violation of *her* Laws.

Nothing will tend more to *harden Unbelievers* in their *unjust* Suspicions and Reproaches, than to see that no Amendment can be obtain'd upon the most *manifest* discovery of an Error; but that *right or wrong*, their Teachers and Guides will *continue* with resolution, what they find *came in by mistake*. What will it avail for honest Men to *study* and inquire after *Truth*, when *convincing* Men will not make 'em reform? As if Reformation was such an *unreasonable* thing, that it were better to *continue* our Faults, when *they* can't be forsaken with a general Approbation.

In the Case before you 'tis *too late* to conceal the Evidence *against the Text* I have treated of: it has been *long* observ'd, *oft* objected, and *much* needs Satisfaction. And if your Lordships and the Reverend Clergy shall please to instruct us, by *better Evidence*, that there is *no wrong* done to the Text of St. John; or, being convinc'd that *there is*, shall hereupon promote a just Alteration of *this* in our *printed* Books, according to *all the Greek Manuscripts*, that so your People may see that, at least, you  
take

take it for *doubtful*; will not *this* upright Method shew to the World that you are *fair* and ingenuous beyond exception, and that you seek after *Truth in the Love of it*? This shall convince *them* that you are their *faithful* Guides; which will enable you, in a very *serious* and not far distant Hour, with St. Paul, *rich* and *happy* in the *inestimable Treasures* of a good Conscience, to make that triumphant Boast,

2 Cor. 1.  
12. *That with Simplicity and godly Sincerity, and not with fleshly, or worldly, Wisdom, by the Grace of God, you have acted towards the World, and towards your Flocks.*

I think I may safely add, that *what I propose*, will greatly silence the *Cavils* of the *Anti-Scripturists*, when they object the *different Readings* in the several Copies of the *New Testament*. To which 'tis a very good *Answer*, that *these Differences* are only in *Circumstances*, or in matters of very *little consequence* to Religion; and which 'tis morally impossible shou'd be otherwise, in a *Book* so oft transcrib'd, and in so long a *Tract* of Time. In *other Instances* 'tis truly so; the *Differences* are very small, as Dr. *Mill's Collection* of the various Readings doth abundantly shew. But wou'd not *this Answer* be somewhat clearer and *stronger*, if justice were done to the *Text* in the Point I have argu'd? I know not *one Instance* which in-

terferes



terferes with the abovesaid *Answer* so much as *this*. How shall we say that *this Text* is of small consequence in Religion, which is so oft alledg'd by *Preachers* and *Writers*, as of eminent force in proof of a *Fundamental Article of Christianity*? Is it not pity we shou'd *needlessly* leave 'em *such* an unjust Pretence? Were it not better to cut off all Occasion, from them who seek Occasion, to censure the *Holy Scriptures*, when we can so truly and justly do it? because there really is *no* difference in the *Greek Copys*, but *all* of 'em agree in wanting *this Verse*; so that the Objection appears stronger than *it is*, or than it ought to appear.

4. Doth not the *sixth Article* of our Church exclude *this Verse* from being a part of those *Holy Scriptures* which *she* receives? for it tells us, that by the Scripture she *understands those Canonical Books of the Old and New Testament, of whose Authority was never any doubt in the Church*. Is not the Case the same with any part of those Books? And will any venture to say there *never was*, or that at present there is *not* very great doubt of *this Verse in the Church*? Whereas if there be any doubt for it, 'tis the utmost that can be made of *Dr. Mill's Dissertation*.

5. Whether in our *printed Bibles* some Words are not quite omitted, or by a  
smaller

*smaller Character* visibly distinguish'd, as doubtful, for *which* there is far greater Authority, than for *these* under consideration? Nay, *this* is done in *this* very *Epistle* of St. John, ch. 2. v. 23. Dr. Mill has shown that those Words, *He that acknowledges the Son, hath the Father also*; are in several valuable Copies, and antient Versions, and in the Fathers, even in St. Cyprian too: and yet not being in many other Copies, the *Wisdom of the Church* hath mark'd 'em for *dubious*, to shew how cautious she was *there*, not to put *wrong* or *uncertain* Scripture upon her Members. Yet *here* is a *Text* in the *same Epistle*, which has not one *quarter*, nay, I think I may truly say, has not *any* of *that* Authority for *it*; and which was once in the *same* case, distinguish'd by *smaller Characters*, as of *less* certain Authority, from the *beginning of the Reformation*: and now *the former* Caution is withdrawn, *this* is advanc'd into the Rank of *undoubted Text*, whereas the *other* is left as it was. *Which*, however, serves to shew us, what we may fairly expect in reason shou'd be done, by *such* a *Text* as has *nothing*, even of that *lesser* Evidence, which hath not yet advanc'd the *other* into the *undoubted Text*. If there had not been *some more* occasion for *one* than for the *other*

*other*, 'tis possible they had both remain'd in the same state. Therefore,

6. It may reasonably be enquir'd, if there be *any more Evidence* for *this Text*, since the first Reformation? The present current Notions of the *Trinity* were receiv'd *then* as much as *now*, perhaps more; and yet as *Luther* wou'd not put *this* into the *Text* in *any* Edition of his *German Bible*, nor durst *Bullinger* take it in, so our old *Bibles* in *Henry VIII's* and *Edward VI's* time, had *these Words* of the *seventh Verse*, and the words *in Earth*, in the *eighth*, in small Letters, and sometimes in a *Parenthesis*; to shew they were not to be esteem'd of the *same certain Authority* with the *other* parts of the *Epistle*, because the Manuscripts wanted 'em. In *Queen Elizabeth's Bible*, 1566. I find the *same*; and *her* latter *Bibles* were the *first* which took 'em in, as they now are, between 1566, and 1580. but whether by the influence of the *Convocation* which interven'd, I know not. And if it was a *dubious Text* then, some may ask what *further Evidence* arises since, to have caus'd this change? Has any *antient* valuable *Greek Manuscript* newly appear'd? Yes; the most valuable of *all*, the *Alexandrian Manuscript*, has since that time been brought among us: but alas! *this* has added great weight to the Evidence *against*



it. Besides, *Erasmus's British Copy*, and the *Complutensian Testament*, and the Mistake about *Stephens's seven Manuscripts*, were not understood to be so void of all weight, as *now* they appear to be. If the first Reformers then had *as much* Evidence for it, and thought they had *more* than we can now think *we* have, and not so much to say *against* it as *we*; and yet *they* judg'd it but just to leave it *doubtful*: how is it that we shall justify *their* Successors, who have ventur'd upon what they dared not to do?

Nay, if *your Lordships* and the *Reverend Clergy* don't think this *Text* to be *certainly spurious*, I wou'd humbly propose, whether it be not *most likely* to be *so*? And then whether it be not safer to put it *out*, than to keep it in the place 'tis *in*? Nay, whether it be not at least *dubious*? and then whether it ought not to be mark'd as *such*, for your *Peoples* Observation? I beseech you, let us but obtain *so much* as I think *your selves* will, and as the *first* Reformers did see to be just and reasonable, or convince us that this Request is not *so*: else what remains, but to sit down, wonder, and despair? 'Tis but an easy step, and will be well warranted, to return to that which our *first* Reformers wisely and unblamably did. It can be no reproach to be as just to the People

ple as *they* were; and to return again *with Reason*, to that which has been alter'd *without Reason*.

7. Lastly, the great *Importance* of the subject matter of *this* much-doubted *Text*, well deserves your most impartial Judgment upon it. The *Doctrine of the Blessed Trinity* is purely dependent on *Revelation*; variously understood by *Christians*, both of the *Clergy* and *Laity*; and bound upon the *Members* of the Church by very *direful Anathema's*, scarce any more terrible, except that of *St. John* against such as shall add to, or take from *his* Writings. Now, since 'tis to the *Scriptures* that you make appeal for *proof* of this *Doctrine*, and for the *right understanding* of it; 'tis most just that in so solemn a matter you warn your *Flocks* not to be misled, by mistaking an unwarranted modern *Addition* for an *inspired Oracle*.

I pretend not to make any Interpretation of *the Words*, till their Authority be prov'd: but most judicious Expositors understand *These Three are One*, of an *Unity of Consent*, or in *Witness-bearing*; as *Bullinger*, *Calvin*, *Beza*, and many other both *Protestant* and *Popish Writers*.

But let 'em signify much or little, in the Controversy about the *philosophical* Nature of the *Three Persons*; yet as *they* are always likely to be drawn into the service

of what is most *prevalent* and current, so 'tis certain the common People have their eyes upon *this*, more than on any *undoubted Text* in the Bible, in *this Controversy*. And so far they must be deceiv'd, if it be *spurious*. And it is in your Lordships and the Clergy's power to let 'em know it, and to refer 'em to *other Texts*, which you can assure them are genuine.

Nor is there any doubt to be made, but the People think *some Branches* of the *Liturgy* have their main Foundation on *this one doubted Text*. When they hear, *Three Persons and One God*, in the *fourth Petition* of the *Litany*; and *who with thee and the Holy Ghost ever liveth and reigneth one God*, in the *Doxologies*; they think nothing in the *New Testament* so like it as *this dubious Text*. And will you not think it great pity, that your People shou'd build so weighty things on such a slender Foundation, if *your selves* so judg it?

I speak *this*, because I know not any other Text that *directly* or *clearly* says the same thing, viz. that *the Father, Word, and Spirit, are One*. They are not join'd in one *Doxology*, nor indeed do I find any given to the *Holy Spirit* in the *New Testament*, either *jointly* or *separately*; much less is the *Spirit* said to be *one with the Father and the Son*. I read of *one Spirit, one Lord, one God and Father*, Eph. 4. but  
not



not that these *Three are the One God*. And if there be no *other Text* which says *this*, 'tis not the *more likely* to have been St. John's Saying here ; but the *more grievous* to have it inserted by any who had not *his Authority*.

Whether, upon the whole, *this Passage* shall, by your direction, in our *printed Books* be fairly *disown'd* and *mark'd* as formerly, or better *vindicated*, I know not : but if *neither* of *these* be done, and if Preachers and Writers still go on, without due regard to *Justice* and their *own Esteem*, to urge *this* as an *Authority*, after all that is said to shew it has *none* ; I apprehend, there are many understanding *Christians* will be apt to think they are not *fairly dealt with*.

And I hope it shall not be thought to proceed from *any want* of due Veneration for *your Lordships* and the *Reverend Clergy*, if an high Esteem of the *Learning*, the *Judgment*, *Integrity*, and hearty *Zeal* for our Holy Religion and the Sacred Scriptures, which they are persuaded dwell with an *English Convocation*, shall excite many of *your People*, as well as of the *Clergy*, to some Expectations in this matter.

I shall only set down the Advice and Request of *Bugenhagenius*, a *Lutheran Divine* : having observ'd *this Verse* to be put in, without any reasonable Pretence of  
 Autho-

Authority, and having exclaim'd against it as an *impious bold Addition to the Sacred Scripture*, and what (he says) *establisbes the Arians Blasphemy*, and therefore suspected was *their Contrivance*; he concludes, \* *I beseech the Printers, and such Learned Men as are aiding to them, that when at any time hereafter they shall reprint the Greek Testament, they leave out that Addition, and so restore the Greek to its former Purity, for the Love of Truth, and the Glory of God.*

With which Request, I humbly hope your Lordships and the Reverend Clergy will see great reason to comply; and the rather, because I am instructed by a very Great † *Prelate* (who was once the *Head of such a Convocation*, and very tender of the Church's Honour) *That the Church is not so bound up, that she may not, on just and farther Evidence, revise what may in any case have slipt by her.* Whether this be not one of those Cases, is submitted to your impartial and discerning Judgment.

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\* *Obsecro igitur Chalcographos & Eruditos Viros qui Chalcographis adsunt, ut cum rursus posthac N. Test. græcè excudendum est, illam additionem o-mittant, & ita restituant Græca suæ priori integritati & puritati, propter veritatem, ad gloriam Dei. In Exposit. Jonæ.*

† *ABp Laud's Preface against Fisher.*

